

The Times.

The Reading Matter will consist of Original Stories, History, Biography, Agriculture, Education, Poetry, and the Foreign and Domestic News of the Day.

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[WHOLE NO. 80.]

THE TIMES.

GREENSBORO, N. C.

LONG YEARS AGO.

Long years ago when life was young,
And brightness lingered in each hour,
When every song the soul sang,
Would thrill me with a magic power;
I met thee in thy life's bright noon,
And placed thy image on my heart,
But little dreamed that we so soon
Should sever and forever part.

But 'mid time's changes and life's care,
Thou too wast moved and changed to me,
And O! I scarce could live and bear
Such altered looks and words from thee;
And my light heart the while to thee,
Grew still and lost its sweetest strain,
To think the love which once was mine,
I ne'er should know or feel again.

And every strain that charmed my ear,
In those bright happy days of yore,
Now only wakes a burning tear,
For every smile that once was there,
And sadly thus through life's dull day,
I'll wander on and dream and sigh,
O'er visions that have passed away,
And memories that can never die.

[ORIGINAL.]

AN ADDRESS

TO YOUNG MEN.

BY J. E. S.

YOUNG GENTLEMEN!—We regret the disappointment that renders it inadmissible that we appear before you to-day. We had hoped that, at this hour, it would be your privilege and ours to enjoy a feast—to feast upon the rich thoughts of a rich mind. A few days ago, however, we learned that this could not be. Amid the toil and fatigue incident to our vocation, we have found few spare hours to devote to preparation for this occasion. Hence you cannot expect novelty of suggestion, the products of research, profundity of thought or the fascinations of rhetoric. A few plain thoughts, illogically arranged, and clothed in plain garb is all we can promise you to-day. As we are accustomed to meet here to receive and impart instruction, I hope you will not to-day, the last day that some of us may be together, object to our taking counsel together as to the best equipment, the best preparation for the conflict that is before you—the conflict of life. You are yet upon the threshold of life; trials and disappointments and triumphs are before you. As you stand here to-day, your bark is ready trimmed, a bright sun gliding the heavens, the white spreading canvass inviting propitious breezes, and light sparkling wavelets dancing and rippling upon the track, you are eager for the voyage, and full of hope. If those who have gone before you, and battled with life and profited by the conflict can be believed; you will not have gone far before the heavens will darken and the storm will be on its march, the billows will dash and break around you, the shades of despair will envelop you and your whole strength will be demanded to prevent shipwreck and hopeless disaster. In a word, Gentlemen, let your motives be pure, let your purposes be high, let your talents be what they may, let your prospects be what they may, let us have your severe difficulties for you. If you set yourselves to till the soil, or devote yourselves to mechanical art, severe disappointments will thrust many a poisoned sting at your hearts. These are the common ailments of men.

Success in whatever you undertake will be difficult, and require the best use of the best elements of character. Allow us to direct your attention to some of those elements of character which may be deemed necessary to success, in whatever pursuit or profession life's destiny may be cast—elements which must be possessed by every man who would found the name and the fame, which he would transmit to posterity, upon lofty deeds and noble achievements. As in the erection of a building, the consideration with the architect is the foundation, so should it be in the formation of character. Integrity is the basis upon which all true greatness rests. Purity of principle, purity of purpose, uprightness in thought and in action—these constitute the substratum upon which every noble character is formed. They will always be found in every true man, when he is properly tested, whether he occupy the valleys or the mountains in this world's places of honor or humility. A true man is frank and candid and generous in all matters. Duplicity and equivocation, in seriousness and dissimulation are foreign to his nature. "With him the standard of truth is the standard of honor," and he would rather fall a martyr to truth than enjoy the ill-gotten gains of dishonesty. He cannot be shaken in his principles or deterred from his purposes. Neither the slow-moving finger of scorn, nor the curled lip of contempt, nor the

seathing blade of irony, nor the nod of power, nor the glitter of wealth, nor the dulcet tones of the siren flattery, nor the clarion notes of the trumpet of fame can move him from the path of moral rectitude. Walpole said that every man has his price; but Walpole was a libeller when he said it. Neither gold nor position; nay, even life itself cannot bribe one of nature's noblemen. Illustrations strike the mind with more power than abstract language. If we would have a fine illustration of an idea, we must take a strong, a boldly developed picture. English history furnishes a splendid illustration of what we would impress. James II, jealous of his royal power, and alarmed by the restlessness of that spirit which God has implanted in every human breast—the spirit of liberty, in the year 1688, put forth a celebrated declaration of indulgence, the object of which was to subvert the religion of the realm. The King not only made it public by a royal proclamation; but he also required the clergy to read it from their respective pulpits. The day for reading the declaration in the city of London, at length, arrived. The mighty heart of the metropolis throbbed mightily. The whole agitated populace crowded to the churches to see what would be the result. The King that occupied the throne of England, and the judge that Heaven has established in every human breast, conscience, were making, each its demands upon the clergy. The millions of power were prepared for a splendid triumph. When all was breathless anxiety and expectancy, in one of the churches, a distinguished divine arose, and in a clear, firm voice announced his text, "Be it known unto thee, O King, that we will not serve thee, nor worship the golden image which thou hast set up." Here was a triumph of integrity. Marshal Ney in his last desperate charge at Waterloo acted the hero—Leonidas, in the charnel-house of Thermopylae, acted well the hero. The old Roman who thrust his hand into the consuming flame, and saw it burn and crisp until it fell, was a hero. The Matron who stood upon the walls of burning Carthage, and in the face of the multitude wondering, plunged the glittering steel and saw the life leap from the veins of the babes of her bosom, then hurled their lifeless corpses into the crackling flames, and herself leaped upon the same funeral pyre, rather than they or she should but the heroism of Samuel Wesley was a heroism of a higher order. He was a moral hero. He had the boldness, amid the agitation of a Kingdom to trample under foot a royal mandate. This act was enough to stamp his name with the seal of immortality. Gentlemen, bind to your brows the wreath of the Moral Victor—it will bloom in immortal freshness.

A man prepared to succeed in life must have his powers and his passions subject to his will. The will should hold the imperial prerogative over all the faculties of the mind. The unjust decisions of prejudice; the restless tongue of slander that would spit its venom upon purity of character; envy that lies coiled like a viper, in the heart, and breathing its hot hiss; revenge that would riot on tears and blood and wretchedness—all the evil passions and propensities of the human heart must be silenced at the command of the will. A man with his mind well disciplined—with his powers under command, and ready to be wheeled into action whenever occasion demands, can often fill an antagonist of vastly superior powers; while a man of superior resources, those resources uncontrolled, can accomplish but little. He may dazzle and astonish the multitude by his brilliancy; but we regard him as we would the locomotive. We admire its strength and its capacity; but without the skillful hand, the directing power of the engineer, the boiling, seething monster, the giant instrument of terrible destruction. The will, too, should be strong enough to repel temptations to crime. Here, however, self-control is sometimes destructive. A man relying upon the inflexibility of purposes and the strength of his will may indulge in small vices, or in great ones to a moderate extent, and never dream of the possibility of falling. This is a species of presumption. Presuming upon his strength a man may persist in indulgence and repose as calmly as a lion upon a bed of roses, fearless of all danger. But Gentlemen, the lion may rouse from his lair; he may walk forth in the pride and in the strength of the king of beasts; he may look down with contempt upon the slender cord that crosses his pathway; he may plant his proud and defiant tread upon that cord, and march boldly onward; but ere he is aware of it the meshes of a net will be about him, his giant form will be prostrated, his sinewy limbs will strain in vain upon his fetters, his power though the power of a lion will avail him not to escape. There are nets spread in every avenue of life—nets whose cords are strong enough to bind the will of a conqueror. Beware of the nets of vice. Presume not upon your own strength.

The wisest builder the world ever saw determined upon the height, the length and breadth and all the proportions of the structure he would rear; he determined upon the size, the number and the location of the porches, the size and the form of the columns—the entire design of the magnificent temple; and went to the forest of Lebanon knowing exactly what he was to do. He formed every part to suit the splendid conception. Such was the suggestion of consummate wisdom; and wise is it still for him who would build to have the design of the structure he would rear. He who would form a character must first have the design; then he should bend all his energies to its formation—he should go to science and literature, to the transactions of men, and to the volume of human nature to gather material for carrying out his design. A promising son is frequently the idol of parent's fond hearts; around him cluster their warmest affections, their fondest hopes and their brightest anticipations. Frequently, regardless of the natural bent of a young man's intellect and disposition, they would urge upon him a particular vocation or profession. Such a course was attempted with one of our most distinguished men. In opposition to his father's entreaties, he refused to accept a lucrative office. The indignant father, in derision, said, "well, sir, your mother always said you would be either a somebody or a nobody." The young man had determined to be an orator; and when the trial came he stood firmly by his design. To this manly decision of character and stern adherence to his original design the world is indebted for the name and the fame that have gone to the utmost bounds of civilization—the name and the fame of the sage of Marshfield. Let your peculiarity of mental structure and your taste determine your vocation; then be not deterred or deceived from your design. Were parents to permit this plan, instead of saying of this Clay, he shall shake the forum with his eloquence; or of this Bacon, he shall take the pulpit, and rush through the intellects and the volitions of his fellows, with the rapidity and the power of a mountain torrent, and achieve a revolution in the religious world; or of this Scott, the queen of song, she shall hold thousands suspended upon the trembling tones of her melody; or of this Madam Roland she shall rule a realm—were parents to permit this plan, probably there would not be so many and so signal failures in life.

In order to succeed in any intellectual pursuit, industry is necessary. A young man who is called educated, has merely a fundamental knowledge of nature and life, of history and science. In science, Newton was but as a boy upon the sea-shore, picking up here and there a pebble; the ocean of science is before you. In history you know something of the rise, the glory and the fall of a few empires, the dates of a few distinguished epochs; you have a list of distinguished names—a mere outline. This outline has to be filled up—the work begun must be carried out. The most successful way of carrying on the work begun is to devote yourselves to study; to labor assiduously. Some men deceive themselves into the idea that they are geniuses, and need not subject themselves to severe toil—they need not waste their strength, and dry up their life blood, by the midnight lamp. Although one may have something of genius, still patient industry is needed. Plodding forward many a slow mind has gained the goal, while its brilliant contemporary has indulged in inglorious ease. Biography teaches the plain lesson that some men have undoubtedly possessed rare gifts; as the heirs of nature—were men of genius—but had they not been men of industry as well as men of genius, there had been no occasion for a record of their lives. Be students, if you would make good your title to honor. The first great study that demands your attention is your relation to time and eternity, to God and immortality. For this knowledge it is in vain that you cast about the world, or look within yourselves. You must come to the Bible with the docility of a child and the awe of a prophet. This unquestioning belief may be humiliating to the pride of reason, yet we enjoy it upon you. The Bible contains infallible doctrines. Had a combination of powers been battling with all the implements of war, against a fortification, for a thousand years; and should they find, at the expiration of that time, the fortification stronger than when they began, we would, without hesitation, pronounce that fortification impregnable. If infidelity with all its skill and malignity has been arguing against the Bible for eighteen hundred years, and now finds it more firmly established than when it began, we must conclude that its truth is undeniable. Make it a rule for your faith and practice. Faith founded upon the Bible is well founded. If your faith be not thus grounded, to you the past is an unfathomable mystery and the future impenetrable gloom; and you are left a prey to wild and lawless passions repressed only by imperfect restraints. To this

knowledge you must add history, and science, and philosophy. A prime object of study is to keep the mind properly balanced. The course of study in schools is wisely arranged to train and develop all the mental faculties. As we advance in life the mind undergoes various changes. We become ambitious for "space in the world's thought, and dominion over our fellow men." We acquire a firmness and an inflexibility which we did not before possess. The various professions which men follow modify these changes. As the arm of the smith becomes strong and the eye of the hunter far-seeing, so the mind of a lawyer becomes subtle, that of a physician practical that of a divine comprehensive and the oratorical. This tendency should be guarded against, all the mental powers should be kept vigorous and active. If imagination begin to fail, you should follow, in his flights, that genius of whom Pollok says, "He stood on the Alps, stood on the Apennines, And with the thunder talked as friend to friend; And wove his garland of the lightning's wing." Or follow Briton's Mind old bard as he throws back the crystal gates, and wanders amid the bloom and the beauty of Paradise, or throws back the heavy doors, on hinges, "grating harsh thunder," and penetrates the gloom and the terror of Tartarus. If amid the cares and excitements of business the mind lose its concentrateness apply to mathematics which like a converging lens throws all the power of the mind upon one point. Such a course will keep the mind properly balanced.

There are those who would advocate exclusive attention to one's profession. This we would not commend; it is ruinous to a man's aggregate usefulness; it tends, too, to make men "one-ideaed" men. Not knowing how to appreciate the beauties and utility of professions not their own, men frequently form an incorrect idea of the worth of other men. We sometimes see a physician or a lawyer who regards a divine as a long-headed, sanctimonious, pharisaical, hypocritical dolt; or a divine who considers law fit only for horse-thieves and highway robbers, and physic fit only for cutting off legs and profaning death beds. Sometimes we see a teacher take his seat in the social circle with all the dignity with which he is accustomed to occupy the throne in the little realm over which he "lords it," and deal out his lore with the coolness, and the deliberation, and the exactness with which he would "teach the young idea how to shoot." We sometimes see a divine read a moral lecture or preach a sermon in the social circle; or a politician discuss the bank and the tariff to a young lady who, though fond of expansive views, knows decidedly more about banking than banking—who cares decidedly more about reports than about exports and imports, and whose only knowledge of shipping is how to ship a sleek-headed dandy. Such views and such practices savor of the ludicrous. Make your intelligence general, you will be more efficient men, more liberal in your views, more agreeable men, men more beneficial to your race. We should be judicious in the selection of our authors. Seneca says, "it is impossible to approach the light without deriving some faint coloring from it." Our thoughts and principles and feelings will necessarily derive tone from those of our authors. Then, strong thoughts, elevated sentiments and elevated principles, as well as energy and beauty of style should be sought after. Style however is a secondary consideration. If we write or speak we should have the zeal, the fire and energy about our productions that tells of the existence of a soul within us—there should always be a column of strong thought, and around it may be thrown the garlands and the festoons of fancy when occasion requires it. If the heart be on fire to do good, and the mind rich in thought and knowledge, the vehicle of thought will not be wanting, an overflowing mind will move gracefully and a heart on fire will burn brilliantly.

The highest mission with which Heaven has entrusted you is the cultivation of yourselves. Hence we deem further remark upon this subject not in appropriate. We have an inner, a higher, a purer life to cherish; and if this life be not nourished, happiness will not be attained, and the great end and aim of life will not be accomplished. We would ask every one who hears us to-day, in the language of Chast, "have you not a conscious nature other than that which tills the earth, drives the plow, squares the stone and creates the fabric of art—a nature intellectual, moral, capacious of science, capacious of much beyond the sphere of sense? What forbids that this nature have its daily bread, also, day by day?" What forbids that we cultivate our rational and moral nature? Nothing, we answer, but shame and subterfuges, laziness or vice, indolence or apathy. That want of self-respect which men and women exhibit when they lounge away their spare hours in examining the budget of news and in drinking in the melody of contradictory gossip which the babble tongue of fame

deals out—When farmers and mechanics neglect to supply their families with the elevating influence of books and intelligent conversation—When society neglects to encourage literary circles, in which character, not broad cloth, nor jewelry, nor laces is respectable. When young people let a certain little matter constitute the leading idea of life; and where the aim of the parties is to bring artificial education to bear, in veiling true character and dazzling with artificial gloss; where the whole matter is a sort of trap-work, in which fine clothes and fine faces are displayed as the silken meshes of a web to entangle and to victimize. Here, young gentlemen, we would parenthetically remark, that in such matters we should be scrupulously honest, neither cheating nor allowing ourselves to be cheated. A knowledge of virtues and qualities—a knowledge of character is the only thing upon which such an affair ought to be based. If there be fraud, the cheat is certain to be found out and falsity is the venom that blackens and chills the brightest and the warmest heart that ever happy home possessed. The broken peace of the bosom in which the demon, distrust, has taken up its abode is well portrayed by a fine poet:

Nor poppy, nor mandragora, nor all
The drowsy syrups of the world,
Can ever medicine thee, to that sweet sleep
Which thou hadst on yesterday.

In such matters,
Fond produces the roseland of an hour,
While from honesty springs the everlasting flower.

But this should not be a leading idea, "woe to the charmed bird upon whom love fastens too strongly her witching spell." Mark Anthony rested in inglorious ease, and gave the world for beauty. Many a victory has been lost from a similar cause. Emulate the noble Marquis De Lafayette who almost from the music of his bridal hour, obeyed the call of the trumpet of liberty. Excuse this long episode. Why, we again ask, is the inner life not cultivated? It is because clerks and mechanics waste what time and money would store their minds with useful information; because too much attention is bestowed upon ornamental education, to the neglect of useful and practical lessons—because mental and moral discipline are overlooked. Be it your care to cultivate the inner man; and you will be rich in thought, rich in knowledge, rich in hope.

Having determined to base your action upon integrity, to discipline your powers and place them under your control; having selected your idea of character, and trained yourselves to industry; having determined to take a view of the whole field of knowledge, and to cultivate your purer nature, as best you may, be ambitious. Be ambitious to do good, not to gain fame merely. A Greek painter who would leave to the world a monument to perpetuate his memory through generations unborn, selected as his subject Prometheus chained to the rock, with vultures flapping their horrid wings above his writhing form, and feeding upon his unwasting flesh. That he might throw upon the canvass features writing in agony—that he might paint the death agony upon the brow, and almost paint the dying groan, he chained a human being and applied to him all the tortures which human ingenuity and human depravity could invent. While the victim lay racked with agony and rending the air with his shrieks, the inhuman artist looked on with heartless coldness, and the language of his unfeeling heart was,

This, all this world I do,
Rather than die, and be forgot—
Die like a vile worm, and rot.

Gentlemen, if such ambition lurk within your breast, in the language of Woolsey to Cromwell;

Let your ambition be to subvert error, how popular soever the error be. Let your ambition be to promote truth, though you fail a Martyr to truth.

If in life, doubts and fears beset you as to your success, if the future array itself in its darkest robes, without a ray of light or hope, never despair. You may fail in particular instances, but an aggregate failure in life you cannot make. If your action be based upon proper principles; if you are impelled onward by proper motives, if your aims be noble aims you will not fail. Rousseau has said, and said truly

Fail, fail!
In the lexicon of youth, which fate reserves
For a bright manhood, there is no such word
As fail.

A GREAT EVIL NOT REMOVED.—A conference preacher one day went into the house of a Wesleyan Reformer, and saw suspended on the wall, the portraits of three expelled ministers.

"What," said he, "you have them here."

"Oh, yes, they are there," was the answer.

"But one is wanted to complete the set," "Pray who is that?"

"Why, the devil, to be sure."

"Ah," said the reformer, "he is not yet expelled from the Conference."

THE HOMESICK HEART.

BY MRS. S. LADD.

'Tis idle to land this river's flow,
That bubbles a weary song,
I know of bright waters that come and go,
And murmur sweet music along.

Ah! I dream of the river's rippling gleam,
Of the rocks and shining sand,
And the graceful flowers that bend and sway
In my own dear native land.

These flowers, I know, are fresh and fair,
The springs are pure and clear,
The rivers are wide, and deep, and strong,
But my heart is homesick here.

For better I love our violet meads,
Where the singing birds soothe the ear,
And the butterfly floats in the dingle wild,
For my heart is homesick here.

And my soul is longing to seek repose,
'Neath that hallowed though humble dome,
To be at rest with thee, sweet friends,
In my own loved native home.

"OUR HOME."

A SONG.—INSCRIBED TO.....

BY J. WOODRUFF LEWIS.

"Our home" should be a lovely isle,
In some enchanted sea;
Where every beauty's richest smile
Eternity will be!

We'd pass our days in fairy bowers
By angels reared among sweet flowers;
Whose breathing fragrance should enhance
My Love's delicious dainties—
With thee, dear girl, with thee!

Our hearts two kingdoms for one throne
And that to pleasure free;
With Love's rich heritage our own,
How blest "our home" would be!
Thy soul should thrill with every joy,
One heart could wish, one mind employ,
While mine should rest on seas of bliss—
Whose every wave should bear a kiss
From me, dear girl, to thee!

DISCONTENTED MILLY.

BY MRS. E. C. LOOMIS.

Milly stood one summer day at the door of her mother's cottage. Roses were blooming near her, and many other sweet flowers which perfumed the air with their odors. The birds were singing and the bees humming, but the face of little Milly wore no smile. She looked very unhappy. Shall I tell you the cause? A fine carriage had just passed, and seated in it were two little girls dressed with elegance and care. They leaned back upon the soft cushions and seemed to enjoy themselves very much. Milly saw them gaze at her as they passed, and she fancied they smiled in contempt of the cottage home. So Milly sighed deeply and shed a few tears.—"O, how different it is with me," she said to herself. "I have no fine clothes, and no carriage to ride in. I am poor and despised; why is it that they have so much and I have so little?"

Just then a little boy came limping toward her. He had been a cripple ever since he was a babe. His dress was neat and clean but very coarse, and he had no shoes upon his feet. In his hand he held a bunch of wild flowers which he offered to Milly with a sweet smile. "I gathered them for you," he said—"I know where there are great beds of bright pinks and blue violets, and honeysuckles too. I've been down by the brook watching the little fishes, and listening to the birds; won't you go there with me Milly? It is very pleasant in the fields—the grass is so soft and green, and the sky so blue and sunny."

"O, no," said Milly—"I cannot play. I am very sad. Did you see that beautiful carriage that just went by George?"

"O yes," answered the boy, "it passed me very slowly, and I heard one of the little girls say how much she admired her pretty cottage home, and she wished she could live in just such a place, and roam in the field when she liked, then the other spoke, and said she wished so too; it would be much better than to be dressed fine, and be obliged to sit up prim—for her part, she was quite tired of being grand."

"Did they say that," asked Milly; "then they too are discontented. How silly I have been to envy them."

"It is wrong to envy others," said George "the bible says we must be content with such things as we have."

"You are always happy, George—why is it so?"

"Because I try to make the best of every thing, I suppose, Milly. I love God and try to obey him. He gives me a great many blessings every day. I never murmur because I am poor."

"And I will not murmur any more," said the little girl "come, George we will go into the meadows, and gather flowers and berries. O how pleasant it is to roam where we like."

And away they went with merry hearts. Milly gathered strawberries for sick Alice, and George made her a fine bouquet. The hours sped on wings of joy and Milly returned at sunset to her mother's cottage, thinking it the dearest spot on earth.

An Ohio editor says that he knew Shakspeare when he lived in Pennsylvania, and that his name was not Shakspeare, but William Spear,—that he afterwards moved into the State of Michigan, caught the fever and ague, and was ever afterwards nicknamed *Shakspeare*.

A NEW MOTIVE POWER.—STEAM TO BE SUPERSEDED.

The Baltimore Patriot now at work in that city, the invention of Professor John C. F. Solomon, which is likely to supersede the steam engine, as cheaper, safer, and more powerful. The Professor has been more than ten years engaged in perfecting his engine, being aided by some of the most wealthy and intelligent citizens of Baltimore.

The engine has been in operation for two weeks. Though only a four horse engine, (if worked by steam,) it performs the estimated duty of ten horses.

"The mortar," says the Patriot, is produced by a compound of de. sulphurated bi. sulphuret of carbon, coal tar, and volatile or fixed oil, which, under certain influences of heat becomes powerfully expansive and thus gives momentum.

"The fluid, or gas, is used over and over again with scarcely any diminution or waste, being thrown, after performing its work, from the heater to the condenser, and from the condenser to the heater again, with thorough renovation. The heater where the gas or fluid is introduced, is submerged in a cistern of heated oil, kept hot by a gentle fire. In this condition the gas expands, gaining its power, and passing through pipes and valves, acts upon the piston, giving motion to the engine. Thus a steady, active force is at all times kept up. The appliances are simple, easy of comprehension, free from complication, and not subject to accident or derangement.

"The cost of this fluid is estimated at 10 cents per gallon, and it is demonstrated that 18 gallons, by careful attention, will run an engine of the capacity here noticed, for one year. The amount of fuel is, in the proportion of 15 lbs. of coal to 100 lbs., compared with a steam engine of the same dimensions, while more than double the force can be brought into requisition.

"Besides the advantages above noticed, we are told—and indeed it becomes apparent to practical or scientific observers—that explosion is impossible, and thus a momentous point is gained in obviating all danger. A number of scientific gentlemen and practical machinists have witnessed the operations of this engine, all of whom were much pleased and were confident of its ultimate success.

DIVISION OF CALIFORNIA. The people of California are agitating the question of calling a Convention to amend the Constitution of that State, and it is said that it will result in dividing the State into two or three States. The Philadelphia North American assigns as a reason that it will double or treble the offices, and hence all the greedy politicians are in favor of it. Be this as it may, the Territory is amply sufficient to make two or even three States, while the population, constantly increasing, and the vast wealth of that region, will justify the division. If divided, there can be little doubt that the most Southern State will be a slave State. It is filled up with emigrants from the South, or with conservative men from the North, who can see the vast benefits that will accrue to the aggregate wealth of the State by the introduction of African slave labor to work the rich mines and cultivate the fertile soil. The result of the late Presidential election shows what little foothold Black Republicanism has in California, while all her public officers have uniformly taken sides in favor of the rights of the South, to such an extent that the abolitionists say that California is under the dominion of the advocates of slavery. We have no doubt that the State will be divided at no very distant day, and that the division will ensure to the benefit of the South.

Instead of one State on the Pacific, the prospect of having a line of States is very flattering. Oregon is asking for admission, California wishes to be divided into three parts, while Washington and Lower California and a slice of Sonora, will be coming on in time. Half a dozen years ago our Pacific possessions were considered almost as far off from our country as the coast of Asia. Soon the Atlantic and the Pacific States will be joined together by a railroad. Truly astonishing is our progress as a nation.—*St. Louis Leader*.

ODD FELLOWSHIP IN ENGLAND.—The Manchester (England) Unity of Odd Fellows report that the society had expended during the year in sick pay to members, £130,000, £30,000 in funeral gifts, and £10,000 for the relief of widows and orphans. The capital of the society is £1,735,000, and during the last twelve months fifty new lodges had been opened in various parts of the world. In 1852, 10,613 new members were initiated in 1853, 16,616; in 1854, 18,836; in 1855, 21,819; and in 1856, 33,546, of whom 11,505 were under 27 years of age.

The venerable old gentleman of the deep, the Sea Serpent, has turned up this season in a new locality. He was seen last week in the vicinity of Brockville, in the river St. Lawrence.

Life Surgery.

WRITTEN FOR THE TIMES.
WOLVERINE SKETCHES.
BY ERNEST M. BEMENT.

Arrival at the Indian village. Rescue of the white woman, who proves to be the sister of Walter—Desperate conflict with the Indians—Are taken prisoners. Final escape.

We left the reader waiting for the night, that object finally arrived, and in its darkness, when under the guidance of our Indian friend, we set out on the resumption of our tramp to the Indian village. Though the night was unusually dark and lowering we proceeded along the way with much caution, that our enemy might not, by any possibility, have an opportunity of knowing our approach. Now and then, as we rode along, we could see an occasional Indian going to or coming from the village, but as they made no stop we had every reason to believe that we were unobserved.

In as short a time as possible, considering the darkness of the night, we arrived at that part of the village which was on the side of the River nearest us, and our Indian guide immediately instituted a search for the prisoner. He went to the several wigwags alone and unattended, while we remained a little way off, guarded by a cluster of underbrush. This was according to a previous arrangement between us, for we knew that if he chanced to be observed, and was alone, it would make no material difference, as he was a member of the tribe. If he had all gone in together the result might have been extremely disastrous.

After scanning every wigwag carefully our guide returned to us with the intelligence that the prisoner was nowhere to be found. The only course then left us to pursue was to appropriate the canoes, belonging to the Indians, to our own use long enough to cross the river, and take a peep into the wigwags on the other side. After making our ponies fast to the neighboring trees, we did so.

When we had got across the river we noticed, for the first time, a bright fire burning before one of the larger wigwags, and to that our guide at once directed his steps. He might have been absent four or five minutes when he returned and told us that the prisoner was confined there, but that it would be difficult to get her away, as the wigwag was guarded by two Indians. Here ensued a debate as to what we should do, which resulted in an offer from our guide to put the guard out of the way. Though we were glad of the opportunity of shifting the disagreeable duty from our shoulders we did not care much what became of the rascals, so long as we got our reward. Nevertheless we admonished the guide to use no violence if it could possibly be avoided, but if worse came to worse we charged him to do his part to the best of his ability, for we were determined not to leave the spot until such time as we should win the prize.

With these instructions the guide crept stealthily back to the lighted wigwag, and for a moment his work was as silent as the night. But shortly our ears were rung with one of those terrible Indian war-whoops that causes such a thrill of mingled hate and horror to course through our veins, admonishing us to be quickly guarded against a fearful enemy. The next instant our guide came rushing by us, telling us to hasten on to the rescue, and that he would be with us in due time. The reason for his last move was that he did not wish to be observed fighting against his own people.

Following his instructions we hurried on, and stumbling over a dead Indian—one that the guide had killed—we entered the wigwag and there beheld the object of our search, pale as a statue and trembling like an aspen. We lost no time for consideration, but, after assuring her that we were friends come to rescue her from her vile imprisonment—we bore her out of the place, and—into the face and eyes of our enemy, who numbering more than two hundred, had gathered at the call of the guard.

Here was a part of the play that we had not bargained for, as we had expected to make good our escape before the Indians could come together, to cut off our means. But we were not whining men, nor would we allow the cognomen of "coward," to be coupled with our names, so placing our charge back into the wigwag from whence we had taken her, we prepared to give the Indians battle. Two hundred against six was a pretty odd odds, but remembering the good cause that engaged us, we were bound to fight it through, come what might.

Our pieces were brought to bare upon the enemy, and at the word "fire," away went the leaden missiles on their tour of death. Some of us had double barrel guns. That was a great convenience, as, while one set discharged, the other could be reloaded.

We gave them a half a dozen rounds, and were about to attack them with our knives—our powder giving out, when we were surprised from the rear, and taken prisoners.

Fortune does not always favor the brave, we thought, but a better time will come, perhaps, next time. We gave up in quiet and were confined, but not in the same wigwag that contained our frightened hare. One immediately adjoining was allotted to us, and we laid ourselves down,

with the intelligence ringing in our ears that on the morrow at the rising of the sun we were all to be executed, Indian fashion, for our apparent misdeemeanor.

Though none of our party were hurt in the contest we had pretty good evidence of their having left fly at us a pretty good rate, as we could see through the cracks of our prison, almost a countless number of arrows sticking in the neighboring wigwags. At the beginning of the battle more fires had been kindled which enabled us to see, pretty distinctly, all that was going on outside, after we were confined.

At about midnight quiet took up its reign once more and we began to look for the coming of our guide. At last he came, but not by the regular entrance that was guarded. He entered through a small opening of his own making in the rear of the wigwag.

We were soon informed by him that he had already effected the escape of the "white woman," and only awaited our pleasure to be off.

Of course we started immediately and bent our steps with great caution down towards the bank of the river where we had left the canoes. We found them all safe, our charge occupying one of them, and we quickly set off for the other side, which, when reached, our charge who proved to be French Joe's Mary *alias* Walter's sister, recognizing Harry as some one she had met before, sprang into his arms and wept for joy at her deliverance. As soon as could be, Harry whispered to her that her brother Walter was of us and then present.

Words are inadequate to express half the joy at that meeting of brother and sister, so long separated. They met as none but loving hearts can meet, overflowing with gratitude to an Allwise who does good only as an example for the children of men.

LOVE VS. PHILOSOPHY.

BY FINLEY JOHNSON.
"Tis true that I have flirted
With many a pretty girl,
And praised each golden ringlet
And kissed each flowing curl,
'Tis true that I have told them
As I gazed with their eyes,
That with them life was heaven—
Without them—'t is a lie;
But when they proved unfaithful,
Perchance I may have sighed;
But rarely, 'pon my honor,
I never really died.

God bless the dear sweet creatures,
They are my life—my pride:
And I am only happy
When sitting by their side;
But then they won't believe me
Whatever I may say:
They tell me that my blarney
Comes in a natural way.
And though this conduct cruel
May fill my soul with pain;
I find that when I lose my heart
It always comes back again.

Farm, House and Fun.

CURE FOR DROPSY.—Hoping that it may be the means of relieving the afflicted, I send you the following receipt for cure of Dropsy, which I received from a gentleman the other day in the cars, on our way to the city. He stated that his servant, who that day rode with him to the depot, was so far gone with dropsy, that he was given up by the physician, and he was taking him up to his plantation to die. He had swelled to an enormous size, and the calves of his legs burst. On his way to the boat, with his servant, he was met by a negro man, who, having ascertained the condition of the negro, gave the master the receipt which effectually cured the servant; since which time he has relieved another afflicted in the same way.

RECIPE.—Take one handful of the seed of the cedar, the same of mullein, the same of the root of dogwood, put into two quarts and a pint of water, boil down to one quart, add one gill of whisky. Dose, a wine glassful night and morning.

Why is a woman in love like a man of profound knowledge? Because she understands the arts and sciences.

It is a good thing to laugh, at any rate, says Dryden; and if a straw can tickle a man, it is an instrument of happiness.

"I'll take your part," as the dog said when he robbed the cat of her portion of the dinner.

FOND OF SUGAR.—Among the statistical facts elucidated by the sugar discussion, is the statement that every man, woman and child in the Union consumes on an average 29 pounds of sugar a year.

ANTIDOTE TO MOSQUITOES.—The following letter was addressed to a London paper:

"Sir: Allow me to hand you the following recipe as a certain preventive to attacks of mosquitoes, black flies, &c.: glycerine 4 oz., oil of spearmint 24 drachms, oil of turpentine 4 drachms. The face, neck, hand, in fact all parts exposed, to be rubbed with the mixture. This was given me by an eminent American physician previous to going into the State of Maine on a hunting expedition. I never knew it used without perfect success."

A CERTAIN and exceedingly simple method for testing silver coin has been discovered.—When a doubtful piece of silver coin is received, rub its edge with blue vitrol stone, and then slightly wet it. The effect is immediately seen. If the coin is spurious, it will at once turn them black; but if genuine, there is no alteration in its appearance.

PUZZLE. It is required to plant 7 trees in such a manner as to make 6 straight rows, with three trees in each row. How is it to be accomplished? Solution next week.

For preserving Decayed Teeth and purifying the breath, the annexed preparation has been recently discovered:—To a sufficient quantity of honey add two scruples of myrrh, finely powdered, a scruple of gum juniper, and ten grains of pulverized rock alum. A portion of this dentifrice should be frequently applied to the decayed teeth. For this excellent medication we are sure those who are so unfortunate as to have decayed or rotten teeth will thank us, as it instantly removes that most disgusting of atmospheres, a fetid breath. It also removes incidental pains caused by taking cold in the nerves of the teeth and jaws, preserving them from decay.

It is said that a small piece of resin dipped in the water which is placed in a vessel on the stove, will add a peculiar property to the atmosphere of the room, which will give great relief to persons troubled with cough. The heat of the water is sufficient to throw off the aroma of the resin. It is preferable to combustion, because evaporation is more desirable. The same resin may be used for weeks.

It is a blessed thing for a poor man to have a contented, loving wife—one who will not wish to live in a style beyond her husband's income, just because her next-door neighbor does—one who can be happy in the love of her husband, her home and its beautiful duties, without asking the world for its smiles, or its favors.

By passing a cake of white soap a few times over a piece of glazed calico, or any other stiffened material, the needle will penetrate as easily as it will through any other kind of work.

TO RESTORE WRITING.—Many documents that have been written with bad ink after a certain time fade, especially if they have been kept in a damp place, or if the paper has been over-lamped in its manufacture. Sometimes salt letters get wet with sea water, and many other causes obliterate writing that is of much value. In nearly all instances such writing may be restored, or at least rendered legible, by brushing over the half distinct letters with a solution of prussiate of potassa with a camel's hair pencil. The solution may be made by dissolving about a teaspoonful of prussiate of potassa in a table-spoonful of boiling water. For certain chemical reasons this does not answer in all cases, and when it fails we may use the following with good hopes of success: First a strong infusion of tea, made with a teaspoonful of black tea in half a cup of boiling water; or, secondly, a solution of carbonate of soda made in the same manner; or, thirdly, a quarter of an ounce of protosulphate of iron (green vitriol) in a like quantity of water. A last resource is a solution of sulphuret of potassium (Iver of potash) of about the same strength as the preceding solutions. In trying to restore writing, we ought to begin with the first one or two words, because if the first solution does not answer, we then have an opportunity of trying the others successively, until we discover which answers best; but, as a general rule, it may be relied on that the first named is the most likely. These trials are equally adapted for writing upon parchment as upon any other material.

BATHING.—Once a week is often enough for a decent white man to wash himself all over; and whether in summer or winter that ought to be done with soap, warm water and a hog's hair brush, a room showing at least seventy degrees Fahrenheit.

Bath should be taken early in the morning, for it is then that the system possesses the power of reaction in the highest degree. Any kind of bath is dangerous soon after a meal, or fatiguing exercise. No man or woman should take a bath at the close of the day, unless by the advice of a family physician. Many a man, in attempting to cheat his doctor out of a fee, has cheated himself out of his life; and, if it is done every day.

The best, safest, cheapest and more universally accessible mode of keeping the surface of the body clean, besides the once a week washing with soap, warm water and hog's hair brush, is as follows: As soon as you get out of bed in the morning, wash your face, hands, neck and breast; then, in the same basin of water put your feet at once for about a minute, rubbing them briskly all the time, then with the towel, which has been dampened by wiping the face, feet, &c., wipe the whole body well, and hard, moisten, breast projecting. Let the whole thing be done within five minutes.

At night when you go to bed or when ever you get out of bed during the night, or when you find yourself wakeful or restless, spend from two to five minutes in rubbing your whole body with your hands as far as you can reach in every direction. This has a tendency to preserve that softness and mobility of skin which too frequent washings of the skin will always destroy.

That precautions necessary, in connection with the bath-room, is impressively signified in the death of an American lady of refinement and position, lately after taking a bath soon after dinner; of Surgeon Hume, while alone in a warm bath; and of an eminent New Yorker, under similar circumstances, all within a year.—*Half's Journal of Health.*

Good.—It is seldom that a medicine meets with such general favor among all classes, and especially among the educated, as the Oxygenated Bitters. These Bitters are free from alcohol and are a never-failing cure for dyspepsia.

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STATE OF NORTH-CAROLINA.
WHEREAS, THE LAST GENERAL ASSEMBLY, held at Raleigh, on the 2nd Monday in April 1857, did enact, "A supplementary act to take the sense of the people of the State relative to the proposed amendment of the Constitution," did enact as follows:

Whereas, a bill to amend the Constitution of the State of North Carolina, has been read in each house of the present General Assembly on three several days, and agreed to by two-thirds of each house respectively, in the precise words hereinafter: "A bill to amend the Constitution of the State of North Carolina,"

Whereas, at the session of the last General Assembly, begun and held at Raleigh, on the third Monday of November, in the year of our Lord one thousand eight hundred and fifty-four, a bill, entitled "A bill to amend the Constitution of the State of North Carolina," was read three times in each house of the said General Assembly, and agreed to by two-thirds of each house respectively, and the bill so agreed to hath been duly published six months previous to the election of the members of the present General Assembly, in accordance to the provisions of section one of article four of the amended Constitution, and the directions contained in the second section of the said bill; and it is the intention, by this bill, to agree to the preamble and first section of the said bill, and to amend the said alteration of the Constitution of the State; and whereas, a large number of the people are disinclined to the freehold qualification now required of voters for members of the General Assembly, and it is the intention of the General Assembly of the State of North Carolina, and it is hereby enacted by the authority of the same, two-thirds of the whole number of members of each house concurring, That the second clause of the first section of the said bill, containing the amended Constitution, ratified by the people of North Carolina, on the second Monday of November, in the year of our Lord eighteen hundred and thirty-three, shall be amended so that the whole number of members of the General Assembly shall be increased to one hundred and twenty members, and that the whole number of members of the Senate shall be increased to twenty-four members, and that the whole number of members of the House of Representatives shall be increased to ninety-six members, and that the whole number of members of the General Assembly shall be increased to one hundred and twenty members, and that the whole number of members of the Senate shall be increased to twenty-four members, and that the whole 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